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Adjoining Non-Jewish One Vandalized Too

11 Jewish Cemeteries Despoiled in New Haven

NEW HAVEN, Conn. (NJP)—Rewards totalling \$700 are being offered for information leading to the conviction of vandals who desecrated 11 Jewish and one non-Jewish cemetery here.

The New Haven Jewish Community Council has offered \$500 and The Herald, local newspaper, has posted \$200.

The twelve cemeteries, which adjoin each other, were entered the night of Nov. 24. Sixty-three headstones were overturned and many smashed.

Mayor William Celentano has ordered police to conduct an all-out investigation of the vandalism which has aroused the community.

The Herald described the acts as "the destructive malice of a group of godless goons . . . sickening to all decent New Haven citizenry."

Rev. David N. Beach, president of the New Haven Human Relations Council, said, "We must feel very badly about any outbreak of vandalism, but when the vandalism appears restricted to a particular group of our citizens, then we must feel doubly bad."

Rabbi Stanley Rabinowitz, spiritual leader of one of the synagogues whose cemetery was damaged, called the vandalism a "deplorable situation which may have the earmarks of something bigger than we realize."

ZOA Rejects Jewish Agency Ruling Continues Food-For-Israel Drive

NEW YORK (NJP)—Rejecting a Jewish Agency statement that individual food-for-Israel campaigns tend to divert public support from the United Jewish Appeal and the Israel Bond drive, the Zionist Organization of America is proceeding with its food-for-Israel drive (NJP, Dec. 7, Nov. 30, 1951).

The program is under way despite the lack of approval from the Jewish Agency's Committee on Control and Authorization of Campaigns. The food drive is part of the ZOA Israel program providing for the establishment of ten trade schools, an American business college, recruitment of technical halutzim in professional and mechanical skills, the collection in bulk of food, clothing and materials for distribution in the Maabaroth (transit immigration camps), the stimulation of private investment and the redemption through the Jewish National Fund of 5,000 dunams of land in the Huleh region.

A ZOA spokesman told The Post that "these projects are not going to wait protracted negotiations."

ZOA officials resent the fact

that Hadassah and the Labor Zionists have been able to engage in special campaigns for Israel while its own activities have been curtailed by the Jewish Agency, The Post learned.

Mizrachi Says Attack On School No Exception

NEW YORK (NJP)—Replying to an attack on its \$5,000,000 university project in Israel (NJP, Nov. 30), Mizrachi officials this week declared that Agudath Israel "has always fought Mizrachi for its participation in the political struggle for a Jewish State and always opposed Mizrachi participation in the Zionist movement."

The ultra-Orthodox Agudah charged that the college would

Deputized Jewish War Vets Guard Synagogue As Rabbis Object

By DAVE GOODWIN

National Jewish Post Correspondent

MIAMI (NJP)—As unarmed volunteers of the Jewish War Veterans began an around-the-clock watch at a Miami Synagogue, a strong rebuke was issued by the rabbis of Miami's sister city, Miami Beach.

The vets stationed guards at the West Miami Synagogue.

The Miami Beach rabbis issued a joint statement declaring, "The rabbis of Miami

Beach are shocked and horrified

to learn of the suggestion of the Jewish War Veterans' so-called Anti-Terroristic Committee that private armed guards be placed to

protect houses of worship in Miami Beach and flood lights be installed to keep the guards visible at all times. To resort to vigilante action and private

guards at this time is to succumb to hysteria and panic. We are calmly confident that protection of the rights of all American individuals and their institutions will be safeguarded by properly constituted authorities."

The Miami rabbis had previously turned down suggestions of armed guards at their synagogues, taking the position that the police could and should properly protect the buildings.

Lou Phillips, national vice commander of the Jewish War Veterans, answered critics of vets' actions in an interview with the NJP correspondent. "It is not our plan to do away with the services of law enforcement officers," he said that "we only want to supplement them. The West Miami congregation called upon the Jewish War Vets for help and members of the congregation have joined up in guarding the building under the supervision of the West Miami police."

"We received hundreds of phone calls," he added, "from members of congregations throughout the county asking us to help them."

Sheriff J. B. Henderson deputized about fifty of the Jewish veterans who volunteered for West Miami vigil, on the understanding that the guards would be unarmed.

Conflicting views of two other major veterans posts were revealed when the Miami Beach post of the American Legion volunteered its police reserve force to city police officials. The local Veterans of Foreign Wars post said it is "definitely not in accord" with the plan to patrol religious buildings.

JWV speakers repeated that their help was offered to assist, not compete with law enforcement officers.

Synagogue Attendance Down As New Bombing Try Abortive

MIAMI, Fla. (NJP)—The wave of terrorism here has begun to affect synagogue attendance, The Post learned this week, as dynamiters struck at another synagogue.

A lighted stick of dynamite which failed to explode was thrown Sunday morning at the Coral Gables Jewish Center. The fuse had been torn from the explosive when it brushed against a tree, and was later found under the tree.

Rabbi Morris Skop of the Coral Gables Center told The Post, "Our parents are afraid to send their children to religious schools, and they are afraid to come to services themselves."

serve as a research center for new patterns of Orthodox observances "contrary to Jewish law." The project was also attacked on the grounds that money needed for the setting up of educational facilities for the religious training of immigrants would be diverted for the college.

Declaring that criticism from the Agudah has "never deterred" Mizrachi from its dedication to the goal of Jewish statehood "and will not deter us from our tasks of striving to make Israel truly Jewish in spirit and in practice," Mizrachi stated that "we are convinced that the Bar-Ilan University will make a vital contribution toward that goal. We are convinced also that the vast majority of religiously-oriented Jews understand and support our plans for the university."

SMALL BUT NOTICEABLE

Rabbi Simon April of Miami Hebrew School and Congregation, which was damaged by an explosion last week (NJP, Dec. 7), reported similar reaction on a "small but noticeable" scale. Other rabbis in Greater Miami said attendance was unaffected.

Police meanwhile were investigating two acts of vandalism which may be connected with the current wave of terrorism. Caretakers of two Jehovah Witnesses Kingdom Halls reported their cars doused with paint early Saturday evening. One of the halls is near the Tifereth Israel Northside Center, an earlier target of the dynamiters.

REWARDS MOUNT

Rewards for the apprehension of the terrorists have reached a total of \$8,700. Added to the previous rewards posted, were \$2,000 by the Miami Beach city council and \$100 by the Miami Beach Elks Lodge. The Miami city commission has offered a \$3,000 reward, and appropriated \$5,000 for extra police work in investigating the vandalism.

Danger Seen In Concentration of Jews In Professions, Zion Called Only Hope

JERUSALEM (NJP)—American Jews are concentrating in the professions and the non-Jewish reaction to this "disproportionate number of Jewish: physicians, lawyers, engineers, teachers, journalists and managers" will be bad, an article in The Zionist Newsletter here asserted.

"Will the Americans lightly acquiesce in these 'favored' professions becoming disproportionately Jewish?" the article, which was written by Eliezer Livneh, asks.

The article asserted that "the Jews themselves are creating their economic difficulties, in the way that they create the 'Jewish Problem' by their very existence."

Turning towards the wealthy Jews of the U. S., Livneh insisted that as they "rise on the social scale they are in proportionate measure, permeated by a sense of insecurity." He cited as "evidence" for this conclusion "the summary of the annual conference of the non-Zionist American Jewish Committee (Jan. 1950) which speaks of feelings of insecurity concerning the Jewish future in America . . ."

"It is possible," Livneh emphasizes, "that

among the members of the American Jewish Committee, who belong to the wealthier classes and come into more frequent contact with Christian society, the feeling of insecurity is stronger than among Jews of the middle class who live in a close Jewish society in Brooklyn or the Bronx and have no social contact with non-Jews."

Livneh proceeds to tell of "a statistical survey of the property and income of Jews in the U.S.A." which was "never published, even among the narrowest circle" because of fear of undermining its security.

Pressing his theory that there "is only one escape from Galut (exile)—to return to Zion," Livneh declared that: "The Jews themselves are a factor in their separateness from the non-Jews. Even if they deny their Jewishness they do not achieve identification with the general population . . ."

At another point Livneh insists that "The non-Jews in any country can never be completely free in their relationships with the Jews who dwell in their midst."

Parents Undecided On Moves In Secular Studies Case

NEW YORK (NJP)—Four parents who were found guilty of violating the N. Y. State compulsory education law, and whose appeal to the U. S. Supreme Court was dismissed (NJP, Dec. 7, 1951), this week were undecided about their next move.

Their lawyer, Benjamin Webberman, disclosed that the parents had not made up their minds about continuing their resistance to the state law requiring their children to study secular subjects. The parents maintained in court that Jewish law prohibits "formal systematic secular education," arguing that compelling them to violate Jewish tradition constitutes a denial of religious freedom.

Only one parent, Aaron Donner, a textile businessman, could be reached by phone. He said he had come to no decision about entering his child into a school which meets the N. Y. State standards.

For refusing to comply with the law, each of the parents were fined \$10 but their sentence was suspended.

A spokesman for the Board of Education told The Post that the four parents must appear in the Kings County Children's Court next Monday (Dec. 17).

If they fail to comply with the law the judge can fine them or sentence them to prison, in which case they would be confronted with the threat of losing custody of their children, The Post learned.

Best Selling Author Optimistic On Future Of Orthodoxy In U.S.

BEVERLY HILLS, Cal.—(NJP)—The American Jewish community will evolve into two factions, the traditional and the Reform, and "the traditional will be by far the stronger," Herman Wouk, noted author and playwright, predicted in an interview with The Post.

The author of "The Caine Mutiny," which has been leading best seller lists all over the country for several months, told The Post, it is "absolutely inevitable that the Orthodox position will become stronger and stronger, since it is the only living tradition, the only one that exists historically."

Terming Orthodoxy the "direct wire to the dynamo," Wouk explained the current conflict in America between it and other forms of American Judaism as the "inevitable result" of a reorientation from the European to the American system.

"The traditional viewpoint," he pointed out, "took a beating, being brought over by people who seemed foreigners to their children." Now, he continued, "Orthodoxy in America is undergoing a finding of itself—seeking out what is basic halacha, as opposed to what is accrued custom from Eastern Europe."

He declared, "Halacha is eternal, and needs no change. It finds its own ways of expression . . . To bring it up-to-date, you don't have to break the law, you have to study it and apply it."

"You have to bring yourself up-to-date on the law," Wouk said.

Born in New York in 1915, Wouk received the major portion of his Jewish education from his grandfather, Rabbi Mendel Levine, now living in Israel. He attended Columbia University where he

majoring in literature and philosophy, and edited "The Columbia Jester." He was graduated from Columbia with honors.

After college, Wouk went into radio writing, serving until 1941 as gag-writer for Fred Allen, whom he considers the "best writer radio ever had."

In 1941, Wouk received a dollar-a-year appointment to write and produce shows to promote the sale of War Bonds. With Pearl Harbor, however, he enlisted in the U. S. Navy and entered midshipmen's school.

He ended his naval career as executive officer of a destroyer-minesweeper, and was slated for command, when the ship was sunk during the Okinawa typhoon of 1945. During his service he wrote "Aurora Dawn," satire of the radio and advertising industries, which subsequently became a Book of the Month Club selection.

A resident of New York, Wouk spent two months in Hollywood writing a screen adaptation of his best-selling novel, "The Caine Mutiny," for the Stanley Kramer Company. The book, dealing with experiences in the Navy, has been praised for its honesty by naval men of all ranks. The actual sale of the book to Stanley Kramer, however, will not be consummated until the Navy's full cooperation in the filming of Wouk's adaptation is secured.

"The Caine Mutiny" is advertised by its publishers as "featuring four-star writing instead of four-letter words." Wouk explained this omission with "my grandfather wouldn't like it," considering his grandfather's standards perfectly adequate for a novel which no-one has yet accused of lacking realism.

Trustee of an Orthodox synagogue in Great Neck, Long Island, which he helped found, he has conducted a class in Shulchan Aruch at the Conserva-

tive Temple Israel in Great Neck.

He is a member of Mizrahi (Religions Zionists), the Zionist Organization of America, the Union of Orthodox Jewish Congregations and Young Israel. The latter two organizations, according to Wouk, are "probably the most important and hopeful" in the evolution of a creative Jewish life in America.

They are "completely traditional," he said, "and oriented to the United States."

He has filled many speaking engagements for the Union of Orthodox Jewish Congregations, as well as the United Jewish Appeal.

While working for Stanley Kramer, Wouk lived in Beverly Hills, and took an active part in Orthodox synagogue life there.

Asked whether he ever had any difficulties about Sabbath observance in radio or in Hollywood, Wouk said, "Wherever I worked—radio, Hollywood, with publishers, even in the Navy—when you make clear what the limitations of your working time are, they are accepted instantly by the people for whom you work."

He said he had no trouble with strict observance of kashruth in Hollywood, purchasing his meat from a butcher patronized by the young Orthodox rabbinates.

He gave up many dinner invitations, he added, but found no particular hardship in showing up after dinner.

Wouk is a longtime subscriber to The National Jewish Post, considering it "the best publication of its kind." He has reservations, however, about one of its columnists.

He is currently back in New York completing work on his new play, "Modern Primitive," scheduled to open there early next year.



WOUK

Denver A. G. L. Director Insists MacIver Report Not Endorsed

DENVER, Colo. (NJP)—A regional director of the Anti-Defamation League, who reported a week ago that the MacIver Report was dead, stuck to his guns in the current issue of The Inter-mountain Jewish News here.

He is Michael L. Freed.

Freed attacked the Jewish Telegraphic Agency report of the plenium of the National Community Relations Advisory Council at Atlantic City, which stated that the principles of the MacIver Report had been unani-

mously approved.

DOESN'T REFER TO MACIVER

"The NCRAC statement, un-animously subscribed to by the national agencies and the community Relations Councils," Freed insisted, "nowhere even refers to the MacIver recommenda-

tions."

(The resolution passed without dissent by the General Assembly of the Council of Jewish Federations and Welfare Funds in Chicago last week specifically "commended the NCRAC and its Evaluation Committee for having sponsored the (MacIver) study and for having developed its findings into a set of basic principles unanimously adopted by its national and local constituent organizations at its recent plenary sessions." (NJP, Dec. 7, 1951)

Freed gave his own interpretation of what happened at Atlantic City. He insisted that the resolutions adopted were "not based on the recommendations of the MacIver Report . . ."

Instead, Freed asserted, the NCRAC agreement "more accurately and basically . . . constitutes a repudiation of the MacIver recommendations on 'National Financing,' a unitary authoritarian agency and 'allocation of functions.'"

GIVES ADL, AJC POSITIONS

Freed gave the position of the ADL and the American Jewish Committee at Atlantic City as:

"1. The specific recommendations presented by the MacIver Report are unacceptable.

"2. The recommendations contained in the report of the NCRAC Evaluation Committee are couched in such general terms that their real intent is not clear.

"3. ADL and Committee are ready to consider a practical, detailed and clearly stated set of recommendations. The agencies will not commit themselves in advance to any changes until they are clearly stated.

"The effect of the agreement reached at the NCRAC Plenum is:

"1. The Evaluative Committee agreed to prepare a set of recommendations in a detailed and clear fashion.

"2. The basic principle of the voluntary nature of Jewish organizational life was re-established.

"3. The autonomy of the member agencies will be fully re-

spected and maintained.

"4. The NCRAC Special Committee on Evaluative Studies will prepare a more detailed statement of National and local community relations agencies' relationships. Meanwhile, the December 16, 1944 resolution on this question stands.

"5. Current NCRAC procedures regarding public statements and actions shall be maintained."

ASKS ACCURATE REPORTING

He was however willing to agree that the "NCRAC agreements constitute a significant contribution to the resolving of the problem."

Freed asked the Jewish press to report "the facts and not its own editorial interpretation of the facts."



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Protestant Ministers Initiate Fri. Night Closing Campaign

By WILLIAM KITAY

National Jewish Post Correspondent
BIRMINGHAM, Ala. (NJP)—A campaign for the closing of stores on Friday night to enable Jews to attend synagogue services, has been initiated by the Protestant Ministers Association here.

Most of the stores in the city's downtown shopping center are Jewish-owned.

In a letter this week to the city's Retail Merchants Association, the Protestant group asked "that all stores in the downtown shopping area be closed Friday night so that the Jewish Sabbath will not be desecrated and Jewish employees will be permitted to attend Jewish synagogue services."

The executive committee of the Minister's Association made its request after receiving information from Rabbi Milton Grafman that the Friday night store hours were "playing havoc with Friday Temple services." Rabbi Grafman is spiritual leader of Temple Emanu-El, the city's only Reform congregation.

The committee asserted: "It is dangerous that the Sabbath of one religious group be desecrated. For if this condition is permitted to continue, then the Sabbath of all religious groups are in danger of being desecrated too."

Dr. John Buchanan, president of the association, said the Protestant ministers were only too happy to take the lead in helping their Jewish brethren enjoy

their religious freedom.

Birmingham has a little over 4,000 Jews. In addition to Temple Emanu-El, it has a Conservative congregation, Temple Beth-El and Knesseth Israel which is Orthodox.

EXAGGERATION LAID TO COX ON WAR SERVICE

WASHINGTON, D. C.—(NJP)—Ebert (Rex) Cox, who has been parading himself in Miami Beach as an Israel war hero and former lieutenant colonel in the Israel air force (NJP, Nov. 2, 1951), was charged this week with more than slight exaggeration.

A spokesman for the Israel embassy here told The Post that although Cox served in a technical advisory capacity for the Israel air force, his position during the War of Liberation was one of a civilian technician on a salary basis.

His work was described to The Post as connected with airfield maintenance.

Warner Bros. Cancel 'Desert Fox' Showings

HOLLYWOOD—Warner Brothers have cancelled all bookings and terminated some runs of "The Desert Fox," according to Herbert Luft in the B'nai B'rith Messenger here.

This action was reportedly taken on direct orders from Harry M. Warner, president of the company.

The Twentieth Century-Fox biography of Nazi General Rommel is reported still to be grossing heavily, despite protests from organizations and the picketing of the film's first run in New York.

Board Urged To Require Ages 9-13 in Weekday School

CHICAGO (NJP)—The Allied Jewish School Board of the Board of Jewish Education here has been urged to "so shape its educational policy as to require all students from nine to thirteen to attend a weekday school."

The resolution was passed by the recent joint conference of the Chicago Council United Synagogue of America (Conservative) and the Board of Jewish Education.

The resolution was passed following discussion by Dr. Irving Barkan, executive director of the South Side Hebrew Congregation and Rabbi Philip Lipis, North Suburban Synagogue Beth El, Highland Park, Illinois, who suggested that the only way to extend the Sunday school program was to limit attendance at Sunday school, to children under nine years of age and over thirteen years of age.

All children between nine and thirteen would be required to attend a weekday Hebrew school.

Education Body Rejects Prayers In Classrooms

NEW ROCHELLE, N. Y. (WNS)—The Board of Education

here has voted down a resolution which would have required public school teachers to open classes with a brief, non-denominational prayer.

Opposition to the plan was based on constitutionality and public welfare.

The opponents of the resolution argued that introduction of prayers would create divisiveness among school children, though the prayers were of a non-denominational nature.

had complained to the Israel Consul-General Arthur Lurie regarding Cox.

Meanwhile, The Post learned from an American who had served with Cox at the Ramat David air base during the Israel War of Independence, that the extent of Cox' heroism there was an accidentally broken leg.

Read The Jewish Post

California U. Class Protests Biased Books

By CHESTER M. ZEFF

National Jewish Post Correspondent

BERKELEY, Calif. (NJP)—A psychology class at the University of California here is backing a protest against a specific quotation from a psychology text, "Mental Deficiency" by Judgold.

This book states on page 31, "With regard to the Jews there can be no doubt that whilst many of them evince a high degree of intellectual and artistic ability, yet as a race they are exceedingly neurotic and prone to insanity."

What started out as a one campus crusade against derogatory racial and religious references in college textbooks, is showing signs of spreading in interest here.

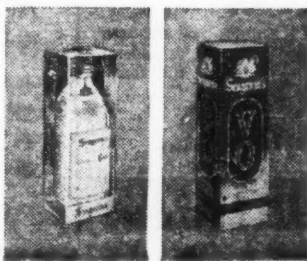
The campaign began with a study made by a joint committee of YMCA and YWCA Social Action Committees. A subcommittee on race relations was then appointed.

The committee now has a list of texts and other books used in colleges to which objections have been raised, and is approaching university authorities about them.



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Weidman Wrote Article To Please Christians, Rabbi Charges

LUBBOCK, Tex. (NJP)—Author Jerome Weidman's eagerness to celebrate Christmas (NJP, Nov. 30, 1951), was blamed this week on a cheerless childhood devoid of Jewish content.

Discussing Weidman's recent article in "Today's Woman," in which the author of "I Can Get It For You Wholesale," recommended that Jews should celebrate Christmas because it offers a "special period of the year that possessed its own special magic of good-will and kindness." Rabbi Julius Kerman here asked "How much religion was there in the (Weidman) home?"

Inferring facts of Weidman's childhood from the autobiographical material given in the author's magazine article, Rabbi Kerman conjectured that Chanukah, for young Jerome, was "nothing more than lighting of candles."

"The father lighted the candles and that was the end of it. There was no festive spirit. There were no songs and no giving of presents; no Chanukah gelt. There were not even Chanukah pancakes."

Rabbi Kerman continued, "The approach of Chanukah meant nothing to the boy; he did not look forward to its arrival. He anticipated nothing. It was just a day like any other day, gray, drab, uninspiring. The house looked no warmer, and the family did not appear more cheerful."

"There is no suggestion in the articles that Jerome had ever gone to Hebrew school or Sunday school," Rabbi Kerman said. "He either never received formal Jewish instruction or prefers not to

mention it."

Now, Rabbi Kerman declared, 30 years have passed and Weidman, father of two children, wants everyone to know he is going to celebrate Christmas.

"The author evidently felt that this is something to announce," Rabbi Kerman said. "There is . . . a distinct undertone: 'I, Jerome Weidman, who was born in a cold, dark flat on the East Side, now live in a fashionable suburb and my front window will proudly display a Christmas tree just as the Jones' to the right of me and the Cobbs' to the left of me.'"

"But he is not satisfied with the bare announcement. He gives you a sales talk, too. The overtones of the talk are like this: Christmas is not a Christian holiday; it belongs to mankind. The Christmas season tenderizes all hearts, Jewish and Christian alike."

Taking Weidman to task for two "caricatures" of Jews the author cited as having been "tenderized" by Christmas, Rabbi Kerman asked, "Last year two Christian friends gave us Chanuka presents wrapped in blue and white, and we reciprocated with Christmas presents. Does it mean that our Christian friends are Chanukah-minded, and that we are Christmas-minded?"

"Not at all," declared Rabbi Kerman. "It indicates that Jews and Christians who are loyal to their respective traditions, can at the same time respect their neighbors' traditions and exchange greetings and gifts."

Rejecting Weidman as an authority on the Chanukah-Christmas question, Rabbi Kerman reviews the

Chanukah story for the author's benefit, pointing out that "The Maccabees then celebrated Chanukah, the rededication of the Temple, which became with us an annual observance."

"We kindle lights, rejoice, play games, exchange gifts, and give presents to the poor. The ritual theme is that Chanukah marks the triumph of right over might, of justice over coercion."

Rabbi Kerman doubted, however, whether Weidman could still be "sold" on Chanuka.

"He has been celebrating Christmas too long . . . Furthermore, he wants his Christian neighbors to see the Christmas tree in his window, and he does not care what Jews think about it."

Weidman's article was insincere, Rabbi Kerman charged, having been written to "find favor" in Christian eyes, perhaps even to displease some Jews. "We have quite a few Jews who enjoy parading their disloyalty to Jewish traditions," he said.

Drawing a moral for all Jewish parents, Rabbi Kerman exhorted, "Jewish parents, don't raise your children as Jerome Weidman was raised. If you don't surround your child with a warm Jewish atmosphere, he will look for religious atmosphere elsewhere."

"Be consistent and don't befuddle your child's mind," he declared. "The Christmas tree has nothing to do with Jewish life and history and has no place in the Jewish home."

"Chanukah can be an inspiring and happy occasion, and it is up to parents to make it so."

Brandeis U. Announces 1952 Football Schedule

WALTHAM, Mass. (NJP)—The Brandeis University football

MIAMI BEACH

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MODERN • NEWLY DECORATED
All Rooms with Private Bath & Shower
ADE MURAYCHICE—Owner Mgr.
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• solarium
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Bradley University, and Nov. 22, open.

Several of the Judges' opponents for 1952 were also on their 1951 schedule when Brandeis entered the field of varsity football for the first time.

Brandeis Loses 7-0 To Tampa U. Eleven

MIAMI BEACH, Fla. (NJP)—A disappointingly small crowd of 4,000 saw a plucky Brandeis University eleven hold the University of Tampa's favored team to a 7-0 win in the first annual post-season Brandeis classic here Sunday.

Coach Benny Friedman's freshmen and sophomores fought inside Tampa's 30 yard line three times, but could not push the ball into paydirt.

Tampa's large, experienced line held the Judges' Sid Goldfader to thirteen yards in eight carries. The Brandeis line turned back three Tampa threats, and Tampa scored its only touchdown on an eighteen-yard pass in the first quarter.

The Judges' two Negro play-

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Sigma Chi Suspends Chapter Pledging Jew

CHICAGO (NJP)—Under fire from the national Sigma Chi fraternity, the University of Chicago chapter of the organization, which had planned to pledge a Jewish student, last week voted to disband.

The action followed receipt of a letter from the national organization placing the chapter on probation for allegedly failing to submit its new pledge list, which included the Jewish student, to an alumni group as had been stipulated previously.

The vote to disband was unofficial, but an official decision is expected shortly, according to the university's student newspaper, The Maroon.

PLANNED TO PROCEED
The chapter originally had planned to initiate the new group of pledges, despite verbal threats from Sigma Chi alumni to sell the fraternity house if it did so. The letter from the national

organization was then received, and the chapter voted the same day to disband.

Several days later, the chapter voted to reconsider, wanting to raise the issue at the national meeting of the fraternity next June. The members decided to remain active providing the pledge class would stay.

The following day, however,

three members of the class, including the Jewish student, resigned, and others indicated plans to do likewise.

As a result, the chapter again changed its stand, taking the unofficial vote to disband.

UNIVERSITY MIGHT ACT

According to The Maroon, John Vickrey, president of the chapter, said the chapter "does not feel that it has violated any legitimate intentions the national may have."

Robert Strozier, Dean of Students, told The Maroon, "The University will not sit on the sidelines if this proves to be a matter of discrimination."

The Student Government and Inter-Fraternity Council of the university are supporting the chapter's action.

The Jewish Braille Review recently marked the twentieth anniversary of its publication as the only Jewish Braille magazine in the world.

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Battle Between AJCommittee And Zionist Organization Renewed

By Z'EV KRONISH

National Jewish Post Correspondent
NEW YORK (NJP)—The running battle between the American Jewish Committee and the Zionist forces of the U. S. Jewish community has entered a new phase.

The controversy which started when the Committee passed a resolution (NJP, Oct. 19, 1951) in Chicago asserting that U. S. Jews were not in exile, and opposing the granting of a charter to the Jewish Agency by the Israel government and the encouragement of a large-scale halutzit (pioneering) movement in the American Jewish community, raged again this week. The resolution also put the Committee on record in opposition to any interference in American Jewish education by what it called non-Americans.

Jacob Blaustein, president of the Committee, held a press conference in which he denied accusations of splitting the U. S. Jewish community. The Committee, he told the press representatives, has "been instrumental in bringing about a large degree of unity on the American scene..." He said this "helped pave the way for the cause of Israel to be well understood and



BLAUSTEIN

accepted here."

Benjamin Browdy, president of the Zionist Organization of America, meanwhile accused the Committee of exaggerating its role in helping Israel.

"One would imagine the American Jewish Committee was really the Zionist Organization under an assumed name."

AGAINST ZIONISM

Browdy reminded the Committee that for "more than half a century it has pursued a policy hostile to the efforts of the Zionists..." for the establishment of a Jewish State, and that, as late as 1943, it publicly seceded from the American Jewish Conference because that authoritative American Jewish body...

... had adopted a resolution calling for the establishment of a Jewish Commonwealth in Palestine. "We don't mind seeing the American Jewish Committee sprawling comfortably and grandiloquently on the Zionist bandwagon," Browdy said. He objected, however, to the Committee's pretense "that it has invented the band wagon, instead of admitting it jumped on it at a



BROWDY

propitious time." He scored as ludicrous the Committee's protests "against the educational influences of the Jewish Agency on the grounds that it is 'non-American in composition' while it undertakes to dictate to the Israel Government the kind of status it should accord this or the other Jewish body, under penalty of withholding American Jewish aid."

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He scored as ludicrous the Committee's protests "against the educational influences of the Jewish Agency on the grounds that it is 'non-American in composition' while it undertakes to dictate to the Israel Government the kind of status it should accord this or the other Jewish body, under penalty of withholding American Jewish aid."

Browdy called on the Committee to make up its mind whether it is for isolation or intervention in the affairs of Israel and of other Jewish bodies.

"It cannot have it both ways," he declared.

Blaustein told the press conference that while the AJCommittee believes in continued aid for Israel and in close cultural, spiritual and economic cooperation between American Jews and Jews of Israel, it opposes any educational program "that undervalues the quality of Jewish life in the U. S. or that is calculated to inculcate nationalistic feeling toward Israel."

INTERNAL CONFLICTS

He charged that educational programs such as those sponsored by the Jewish Agency, have already caused "serious internal conflicts" in Latin American and South African Jewish communities. He said these programs derogated local efforts in education and sought "to impose a uniform philosophy of education upon diverse elements."

"American Jews do not favor the use of their money, which they contribute to the Jewish Agency for use in Israel, for educational purposes in this country of a kind which will tend to divide rather than to unite us."

Denying the Zionist charge that the AJCommittee has interfered with Israel in its resolution urging the ZOA "to take no action that would improperly reflect upon us as American Jews," Blaustein said "If we have interfered with Israel, it is odd that the Israelis themselves have never made these charges against us."

The Baltimore industrialist declared that the Committee neither advocates nor opposes the granting of "special status to the Jewish Agency within Israel as a service agency regarding the resettlement and rehabilitation of immigrants in Israel."

"That is a matter for decision by the Government of Israel and the Zionist movement," he explained.

But, he continued, the Committee is opposed to the basis upon which the World Zionist Organization has requested status. The Zionists have requested recognition as "the representative of the Jewish people," he said, a formulation which "implies that Jews all over the world are an entity that can be represented by a single organization."

The same concept, he said,

Religious Bodies Get \$8,650; Civ'c Defense Groups \$57,470

SAN FRANCISCO, Calif.—More than six times the amount allocated to national religious and theological institutions has been given to the national civic defense agencies by the San Francisco Jewish community.

Allocations announced this week in The Jewish Community Bulletin show a total of \$57,470 going to the four major Jewish civic defense agencies, with only \$8,650 being contributed to five religious bodies.

In addition to the money allocated to fight anti-Semitism on the national scene, another \$31,825 was allocated to the San Francisco Jewish community Relations Council for local efforts in this direction. This brought to \$89,295 the amount allocated under the heading of community relations.

The sum is divided up as follows: American Jewish Congress, \$9,720; Jewish Labor Committee, \$5,000; Joint Defense Appeal of the Anti-Defamation League of B'nai B'rith and the American Jewish Committee, \$42,750.

The following amounts were distributed to the Hebrew Theological College of Chicago, \$250; the Jewish Theological Seminary of America and the United Synagogue of America, \$3,500; the Union of American Hebrew Congregations, Hebrew Union College-Jewish Institute of Religion, \$4,200; Union of Orthodox Jewish Congregations, \$200 and Yeshiva University \$500.

"underlies the request of the World Zionist Congress that Israel grant special status to world Zionism with regard to activities outside of Israel in behalf of that country."

Blaustein declared that the AJCommittee's program of aid to Israel "cannot be 'coordinated' through the World Zionist Organization."

MARK WEYNE BAR MITZVAH

BROOKLYN, N. Y.—Mark Wayne, son of Mr. and Mrs. Arthur Wayne, will become bar mitzvah Saturday morning, Dec. 15, at the Woodruff Avenue Temple here. Dr. Joseph H. Paymer is rabbi of the Temple.

Mark will recite, as the central feature of the bar mitzvah ceremony, the entire Book of the prophet Obadiah. Arthur Wayne is a staff member of the

Board's Bureau of Public Information.



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Denver Paper Supports Committee, Sees Danger In Halutzit Drive

DENVER, Colo. (NJP)—The American Jewish Committee got its first editorial support in an Anglo-Jewish paper when the Inter-mountain Jewish News here commended the organization for its stand against "the Jewish Agency and the World Zionist Congress for allocating \$2,800,000 to promote halutzit in the United States."

The paper said that the "Committee has done good service for Israel, and yet as a civic defense agency it has the responsibility to temper aid-to-Israel with protection for the home front."

COMMITTEE WRONGED

The Committee, the editorial asserted, "ill deserves the blasting it has received."

Charging that "a well-financed halutzit movement, has its dangers for the public relations of American Jews," the paper's editor, Robert Gamzey, said he knew "from personal experience in Israel of the widespread erroneous attitude there that America has no future for its Jews and that anti-Semitism dooms U. S. Jewry to the fate of German Jews."

"It is inconceivable, therefore," the editorial continued, "that the sending of Israel emissaries here to encourage American youth to settle in Israel

would be conducted in any other way but to deride and depreciate the future of American Judaism."

BAD PUBLIC RELATIONS

Gamzey wrote that "This is bad for interfaith public relations and bad for the psychological stability and sense of security we are gaining here."

The editorial also stated that "there is ground for concern about a revival of a halutzit movement," and pointed to Dr. William Goldmann's speech before the American Jewish Congress in which he "called on American Jews to settle in Israel for a lifetime or for several years to prevent a lowering of the Jewish Republic's cultural level to the influx of Oriental and North African Jews."

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Handless Haganah Veteran Acclaimed For Piano Concert

NEW YORK—There was a tremendous ovation at the conclusion of a piano recital here last week, for art as well as courage.

Raymond Leizer, of Israel, lost both his hands three years ago when he was a soldier in the Haganah. He came to America, and at the Kessler Institute for Rehabilitation in West Orange, N. J., he was equipped with artificial hands.

A concert pianist before he was wounded, Raymond found his "everyday" hands were not adequate for renewed piano exercises, and had a special pair of hands made for use at the piano.

Last week he gave a rendition of Liszt's "Hungarian Rhapsody No. 2," of which it was said no ten-fingered pianist would have been ashamed.

He has four metal fingers, two on each hand.

SCHOOL BARRING JEWS YIELDS TO LEGAL THREAT

By IRWIN SHULMAN

National Jewish Post Correspondent

MONTREAL, Canada (NJP)—A Montreal suburb which had refused to admit Jewish children to its municipal schools, suddenly reversed its policy this week.

The Hampstead community's reversal of its discriminatory stand followed threats of legal action against the school commissioners by a Jewish delegation.

Saul Hayes, executive director of the Canadian Jewish Congress, told The Post, "The problem of discrimination against Jewish children in Montreal has been officially cleared up."

PROTESTANTS ADMITTED

When Hampstead Jewish parents attempted to register their children for school last fall, some of them were turned down. As a result most of the Jewish chil-

dren have been forced to attend schools in adjoining suburbs. At the same time children of non-resident Protestant families in many cases were admitted to the Hampstead schools.

The Canadian Jewish Congress complained to the Hampstead Home and School Association, the Provincial Federation of Home and School Associations and the Protestant School Board of Greater Montreal.

The Congress advised Jewish residents of the suburb that they "had a good legal case" against the Hampstead School Board if the answer was again in the negative, since Provincial legislation makes education compulsory for all children up to the age of 16.

ALL WILL BE ACCEPTED

Hampstead still technically reserves the right to admit Jewish pupils on a basis of "availability of space."

"But we are sure this is merely a technicality," Hayes emphasized. "All Jewish pupils in the municipality will be accepted when they register."

A number of Jewish parents

Rebetsin Walks To Shul Despite Broken Leg

MINNEAPOLIS—It is said that when one starts out to do a mitzva, God helps him. This may have been the case with Mrs. M. M. Goodman, wife of the rabbi at Tifereth B'nai Jacob synagogue here.

On her way to services Friday evening recently, The American Jewish World reports, Mrs. Goodman slipped and fell. Her knee was injured, but she managed to walk twelve more blocks to the synagogue.

The doctor who later X-rayed her knee found it was broken in three places.

Others have stayed home for less.

Housewives Called On To Fight Black Market

JERUSALEM—Israeli housewives were offered a chance last week to help put an end to the black market which has been sabotaging the country's economy.

A government drive to enlist volunteers in the anti-black market drive was opened with 19 public meetings in Jerusalem. Two-hundred such meetings throughout the country have been planned.

The housewives were told by an official, "I often hear housewives in lines exclaim bitterly: 'If they would let me arrange these things!'"

"This is a chance for every housewife to participate in straightening out rationing and distribution problems," he said.

He explained that volunteers would have to spend two or three hours a week touring their own neighborhoods to insure prompt distribution of rations, and above all, put an end to the black market.

In the suburb have already received acceptances for their children—some of whom have been waiting for more than a year rather than register in schools in adjacent communities.

The last 1,000 Jews still living in Persian Kurdistan are preparing to leave their ancient home to settle in Israel. The exodus which began two years ago has already brought 7,000 Kurdish Jews, most of whom have settled on the land in settlements they have established.

REPORT FROM HOLLYWOOD JEWISH TV PROGRAMS GIVEN ONCE OVER BY COLUMNIST

By SHIMON WINCEBERG

PENDING a more comprehensive monograph on "Judaism's Contribution to Current TV Programming," I would like to fill in with some observations on what's been going on locally in that direction.

The Jewish turn (about once every five weeks) on the Sunday morning "In G-d We

Trust" series, is handled by the Southern Calif. Council of the Union of American Hebrew Congregations (Reform) under the direction of Rabbi Phineas Smoller for its recent Thanksgiving Service, it presented Rabbi Leonard Beerman of Leo Baeck Temple, abetted by Cantor Anthony Scott.

Leo Baeck Temple, which is about a year old, has already expanded from twelve to about 110 children in its religious school, and proportionately among its adult congregants, which include motion picture producer Jack Skirball, and Academy-Award-winning art director and scenic designer Harry Horner. Horner did the facade and decor for the Temple, a modest little building, which has been quite handsomely redesigned and remodelled in what was very plainly a labor of love on the part of Mr. Horner (whose credits include "The Heiress" for motion pictures, and "My L. A." for the stage.)

The Thanksgiving Service, which originated at the studios of Station KTLA, Paramount Television Productions, Inc., displayed Cantor Scott standing at a somewhat improvised lectern, the front of which had been decorated with the mantle of a Sefer Torah, and featured a couple of nice touches of imaginative camera work.

Rabbi Beerman, who spoke about the Jewish attitude towards Thanksgiving, had a very

pleasant, relaxed delivery, which came over fine on the screen.

I AM also informed by Rabbi Smoller, that the HUC's previous representation of the show had occasioned a considerable public response, that Dr. Max Nussbaum will be on their Chanukah telecast, that Harry Warner attended Yom Kippur services at Wilshire Temple, and that Jack Benny sent in a contribution to the HUC campaign.

THE past four weeks on "Frontiers of Faith," a national religious T-V program, were taken care of in New York by the Jewish Theological Seminary (Conservative), and, while I managed to catch only the last two shows, I found the program to be quite informative, with fine showmanship, pleasant choral work, and a very impressive performance by writer Morton Wishengrad as a sort of narrator-teacher.

Though some of the ritual innovations featured on the show made me, as usual, feel a bit behind the times, I think the J.T.S. once again made full use of its opportunity to do a fine public relations job.

COLUMBIA Pictures continues to be very much on the beam this month, at least from the point of view of Jewish subject matter contemplated for filming.

Aside from the official announcement of Stanley Kramer's acquisition of Michael Blankfort's story about Israel, "The Juggler" (which, however, as someone has since informed me, was as close to consummation six months ago as it is today), there is word that "Homeward Bound," Ruth Chatterton's novel about anti-Semitism, has been placed on the active production list, with Dudley Nichols assigned to the screenplay, and Jerry Bresler as producer.

And Columbia's perennial producer of serials and swashbucklers, Sam Katzman, whose 1952 schedule of technicolor tapestries includes "Cairo to Suez" (about a subversive threat to the Canal), "Siren of Bagdad," and "Serpent of the Nile," will do "Slaves of Babylon," Biblical story of the great captivity, which sounds as if it might very well possess the ingredients for another cause celebre in the Jewish press, when it comes out.

WARNER BROS., at the same time, gets in under the wire in the announcement that "Jack Warner has signed Danny Thomas for the title role in Warner Bros.' 'The Jazz Singer,'" that old Al Jolson film about the hepcat son of an old time chazan, which Louis Edelmann will produce from a script by Lewis Meltzer.

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WOMEN'S VIEWPOINT CONVERT TO JUDAISM EXPLAINS WHY JUDAISM MEANS MORE TO HER

By HELEN COHEN

THE FOLLOWING letter requires no comment.

Dear Madam:

I read your article called "Columnist Asks Same Standard For Jews By Birth, And Converted." Being a true convert to Judaism, I would love a chance to explain the side of true converts and those converted for the sake of marriage.

Judaism is a very complicated religion, but also a very wonderful religion. Even Reform Judaism has many customs to learn about and to get into the habit of following. It takes a long time to get into the habit of following all the customs in any form of Judaism...

Any sincerely religious person who joins any faith soon realizes the necessity of learning its theology. A true Jewish convert has to learn Jewish theology very well in order to be able to defend his position to Christians. But the knowledge of Jewish customs and the realization of the necessity of keeping them is something which is gradually learned.

I know I appreciate Judaism more than many born Jews, because I have not always had Judaism and do not take it just for granted as some Hebrew Jews do...

If a non-Hebrew is willing to turn Jewish for someone, the chances are that Christianity never meant much to the person anyway or he would not put his heart before his religion.

Therefore, if a Jew and his family are devout and Jewishly well-learned, are willing and capable of setting a good Jewish example for a convert, and if they are also understanding and patient, there is a good chance to make a true and devout Jew of the convert.

However, other Jews cannot and should not expect converts for the sake of marriage to become devout Jews when the Jews they are married to and their families are not themselves Jewishly learned and devout...

I think the danger of a Hebrew Jew marrying a convert who is a convert for the sake of marriage is that you get two ignorant or disloyal Jews together, and one cannot help the other become Jewishly learned and devout.

CAROLYN CUSON

(A member of Beth Emet The Free Synagogue, Evanston, Ill.)

★ ★ ★

CONVERSATION between a columnist and her boss:

"Why should I receive different treatment now? I had a six week vacation when I bore a son. Don't girl-babies rate the same as boy-babies?"

"You know the saying," he replies with an attempt at an ingratiating smile, "The show must go on! Of course, for a while you needn't write as much each week."

So—the show must go on. Only, from present indications it promises to be more of a three ring circus.

Not that I'm inordinately proud of my family. I couldn't wait, in the hospital, for a nurse, or anyone else, to inquire if it was my first child, so I could demurely reply, in a vain attempt to sound modest, that it was our sixth—three boys and three girls.

Our friends are now calling me Helen-she-calls-her-shots-Cohen.

★ ★ ★

STRANGE it hasn't been suggested before. It is such an appropriate adaptation of the traditional Succoth theme.

I'm speaking about the Succoth table setting arranged by Temple Beth Israel Sisterhood of Macon, Georgia, as part of a program in which the Sisterhood decorated tables for each of eight festivals in the Jewish religious year.

The table, shown in the Sisterhood section of the new Reform magazine, American Judaism, out this November, has for its centerpiece a miniature Succah about 2 feet high. (I suppose you could scale it in size to fit your own table.) It is very simply constructed with four slim posts for the sides, two on each end being joined at the bottom with other sticks. Leaves and cranberry garlands are laced around the four posts and cover the roof of the tiny harvest house, with fruit of the season suspended from the inside.

Makes a charming and different table decoration, not too unlike other fall standbys such as autumn leaves, pumpkins, turkeys and fruit being used these days.

And there is the added factor that the traditional home succah, long since abandoned by most Jewish families because of the trouble and expense among other reasons, can in this new form again become part of the home observance of this holiday.

YOUR NAME

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Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Shladovsky

Dear Mr. Pearlroth:

Since I wish to translate my last name into Hebrew, I wonder whether you will be able to help me. My family name is "Shladovsky," however, it is spelled differently, too. For example, "Sladowski" or "Szladowski." My father was born in Tarnow, Poland, and later moved to Lodz, Poland.

Yitzhak Shladovsky
Philadelphia, Pa.

SLADOWSKI is a name of geographical origin. It is taken from the name of the community of Sladow, near Miechow, Poland. Sladow had one Jewish family about 1804 when Jolish Jews first took permanent family names. The head of this family owned and operated a water mill. He may have been your ancestor. The meaning of Sladow is "tracks" or "footprints," and its Hebrew equivalent would be "Ikboth."

★ ★ ★

Estorick

Dear Mr. Pearlroth:

Since my acquaintance with The National Jewish Post, your column has been one of the many interesting features I look forward to every week. I am interested in knowing the source and meaning of the name "Estorick." My grandparents came from Dvinsk, Russia. Harmond S. Storick
Brooklyn, N. Y.

ESTORICK is in reality the grand old Jewish surname of Astruc. The name is Provencal French and it has the same meaning as "Mazel Tov" (Good Luck). A thousand years ago it still was a given name, customary among Jews of Spain and Southern France (Avignon). In the year 1040, it first became a family name in Marseille, France. The Astruc family has produced an imposing number of Jewish leaders and scholars over the centuries. Among them, Jacob Astruc of Tortosa, Spain, who was the treasurer of King Jaime I of Aragon from 1263 to 1276. Also, Elie Tstruc, who was the Grand Rabbi of Belgium from 1866 to 1879. As the name spread from Western Europe to the East, it underwent many changes. Some

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

SOME instructions for preparing canapes in case you're planning to serve hors d'oeuvres during the next few weeks:

BREAD FOUNDATIONS FOR CANAPES

Number 1

Cut bread in thin slices, 1/4 inch or less in thickness. Remove crusts, and with a sharp knife or fancy cookie cutter cut the slices in desired shapes. Use bread plain, toasted or sauted in butter on one side only; or use French Toast. When toasted or sauted canape bases are used, spread the mixture on the untoasted surface.

Number 2: Rolled Foundation

Remove all but bottom crust from a fresh, unsliced loaf of bread. Spread bread lengthwise with any soft mixture. Cut slice off bread lengthwise 1/4 inch thick, and roll up tightly like a jelly roll. Wrap in waxed paper, and place in refrigerator to chill. Repeat until bottom crust of bread is reached. To serve, slice rolls 1/4 inch thick.

GARNISHES FOR CANAPES

Canapes should be attractively but simply garnished. The red of pimento or paprika; the green of green pepper, chopped parsley, or watercress; the contrasting colors of sliced or shredded stuffed olives, rice, hard-cooked whites and yolks of eggs, and tiny earl onions—all these and others can be used to advantage as garnishes for canapes.

SPECIMENS OF CANAPES

The following specimens of canapes are only two of the many hundreds which have been devised. They are presented simply as suggestions. They may be prepared with any appropriate mixture.

Number 1

1/2 cup butter
1 tablespoon chopped parsley
1 teaspoon onion juice
1 teaspoon lemon juice
1 hard-cooked egg, sliced thin
canape mixture
Cream the butter, and mix with parsley, onion juice and lemon juice, spread on rounds of toast. Place a slice of egg in center of each round. Top each slice with a spoonful of mixture desired.

Number 2

Cut a hard-cooked egg in slices, take out the yolk. Cut the foundations for the canapes in rounds, spread with butter, place the circles of egg white on them. Fill these circles with mixture desired, and sprinkle mixture with onions chopped fine. Rice the egg yolk, and arrange in a border around the circles of egg white.

spelled it Nastruck, others Strug other version of this proud and and Struch. Estorick is only an historical name.



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Daughter Born to Rabbi Jacobs

Rabbi and Mrs. Sidney J. Jacobs, Chicago, announce the birth of their first child, a daughter, Nehama, on Sunday, Dec. 9.

Rabbi Jacobs is the executive director of the Chicago Division of the American Jewish Congress.

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Weidman, Salkin Views Act As Gauge

JUST HOW far the American Jewish community has advanced (matured) in the past ten years may be seen from two remarkable statements made last week.

The one was by Jerome Weidman, the novelist who is a Jew, who urged Jews to celebrate Christmas because it offers "a non-sectarian oasis free from the shackling bars of race, religion, poverty or even strict analysis—a special period of the year that possessed its own special magic of good will and kindness."

The other was by Samuel Salkin, leading Minneapolis Jewish merchant, who was quoted in the NJPost for Nov. 30 as writing that:

"I happen to be one of those individuals who firmly believe in freedom of religion. True freedom of religion according to my way of thinking is not complete when a person is compelled to believe in observing certain traditions, rituals, dogmas, etc. In order to attain true freedom of religion, every individual should also be granted the right to resort to reason if he so chooses and not to believe in all the dogmas prescribed for him."

We are not here equating the two statements or asserting that Mr. Salkin holds Mr. Weidman's views and vice versa.

What we are pointing out is that ten years ago these views were widely held in the Jewish community. There were many proponents of both viewpoints.

Today, hardly anyone in the Jewish community would espouse either position, and we have almost forgotten that they were ever held by American Jews.

In the case of Mr. Weidman, the Jews today recognize that they have holidays of their own

fully as beautiful and as meaningful as those of any other religion, and while not deriding observances of others, they are concerned as is proper, with observances of their own.

As for Mr. Salkin, his views too have been relegated to that limbo of mistaken ideas, although traces of his position still will reoccur in statements of some Jewish leaders from time to time. But the Jewish group today recognizes that Mr. Salkin's position leads inevitably to anarchy.

Anything valuable requires some measure of devotion to keep it vital and effective. Even if Mr. Salkin were not referring to the Sabbath, the cornerstone of Judaism, he would be preaching a sort of 1920 brand of Judaism, when there was still some basis for thinking that a religion free of any kind of obligation and responsibility whatever, in ritual or in precept, could possibly live, human beings being what they are.

Actually his philosophy is one of denial of discipline. It is a reaction from the strict discipline of fundamentalism, and has the fault of most reactions in that it went too far to the other extreme. Reform Judaism, whose laity could at one time be said to have held these views erroneously, has been forced to abandon this position.

So Mr. Weidman and Mr. Salkin find themselves holding positions which today are invalid in view of the progress of the Jewish group.

These views of these two men serve to point up the rapid progress towards maturity of the U. S. Jewish group.

Youth Services and Organization Services

YOUTH BEING what it is, we are not particularly amazed at the vast stretch of territory four speakers will attempt to cover at the Bnai Israel night of Congregation Beth Israel of San Francisco at services this Friday night.

The four speakers will discuss the following topics, and we cannot resist the observation that the last one alone is complex enough for at least the subject of a full volume:

"How Jewish Youth Can Serve the Jewish People," "How Jewish Youth Can Serve the Jewish Community," "How Jewish Youth Can Serve the Synagogue," and "How Jewish Youth Can Adapt Itself to a Non-Jewish Environment."

But the subjects and the evening at the Conservative Congregation headed by Rabbi Elliot M. Burstein, present the opportunity to call to the attention of Post readers the growing custom of devoting a service to the college youth during the winter holidays when they are home from their various campuses. (The

service at Beth Israel is not for college youth, however, but for the adolescents of the congregation.)

This kind of service differs from that conducted by Hadassah or the B'nai B'rith Women or the Men's Club or Brotherhood or the Zionist Organization of America in that the service is not devoted to glorifying some organization which like as not has a program which is anti-synagogue.

The college youth discuss their common problems. This is not to say that the college services are the answer to the question of the disinterest of Jewish youth in the synagogue.

But the service is on so much higher a plane than the services allotted to some organization.

In one case, there is an attempt to create a tie between the Synagogue and the people it is supposed to serve; in the other, the services the way they are conducted now are nothing more or less than publicity devices to promote some organization.

Vacuums Filled, But Not By Leadership

A GOOD bit of the turmoil in the American Jewish community has nothing at all to do with the issues faced by the community, or perhaps we should say, very little.

The difficulties arise from the fact that the U. S. Jewish community has had very little experience with governing itself.

We do not have enough Jewish community lay politicians, using the word, "politicians" in its highest sense.

This creates a vacuum, which is filled by the Jewish professional, often unwillingly.

The same situation is true in the synagogue, where because of the absence of any true lay leadership, the rabbi is forced to make all the decisions, almost of all kinds.

As a result the national organizations and the rabbis have been able to flourish almost as little dictatorships and dictators, here too often against their will.

Fortunately the American Jewish community is growing up, a process quickened by developments both here and abroad, so that we can look forward to an alleviation of the condition, both in the community at large and in the synagogue.

If the improvement is not too noticeable at this point, that does not mean that there has not been a great change for the better and that as the awareness of the problems of community and synagogue grows, the high-minded lay leadership is not being provided.

Why Attendance Down at National Conventions

WE HAVE attended a number of important Jewish conventions this Fall and can report that all of them suffered from a lack of attendance.

The recent General Assembly of the Council of Jewish Federations and Welfare Funds had an attendance of delegates and alternates of slightly more than 300 persons. Since the MacIver Report has given this convention thousands of dollars worth of publicity, this can be called a very disappointing figure.

What the UJA national conference this week-end in Atlantic City will draw of course can't be foretold, but unless it proves to be the exception, it will not attract the hundreds that have attended past national UJA conferences.

Just why there should be this falling-off in attendance may be ascribed to many factors.

But we are unwilling to concede that this lack of attendance indicates a disinterest in

national Jewish affairs. It may indicate a disinterest in national Jewish conventions; it may be a temporary tiredness on the part of Jewish leaders who heretofore hopped a train almost at the first sound of the gong. Also it may be something more permanent, a psychological reaction from the long years of pent-up emotional involvement over Jewish affairs.

We are inclined to lean to the latter explanation. If this analysis is accurate, there will be a period of a few years when interest in national conventions will continue to decline.

But as the new leadership, a leadership which did not go through the same psychological involvement emerges, the reverse process will undoubtedly set in.

In this interim period, we shall need an understanding of the situation, so that we shall not be driven to unnecessary despair.

THE EDITOR'S CHAIR

I guess I had it coming to me, or not it outrages the more concerned of the Jewish community.

We don't know how many Indianapolis Jews will respond to the advertising, although we hope a goodly portion will, but we do know that one bank was so enthused about the idea that it asked us to furnish them with twenty-five copies of the paper to send to each of their department heads to indicate alert promotion.

A non-Jewish concern appreciates advice on matters which it cannot be expected to know about Jewish sensitivity and customs and religious observances. In most cases, it is simple enough to suggest to the restaurant owner not to feature shrimp or ham in his ad. The paper will not lose the advertising and will gain a friend.

WE CONSIDER ourselves properly reprimanded for the note in this chair suggesting that some enterprising greeting-card manufacturer might produce a birth card which was dignifiedly Jewish. Here is a note from Mrs. Yaakov G. Rosenberg, which shows, that like most moderns we have become lazy and are unwilling to exert ourselves even in minor, but essential tasks:

"Your comment on the lack of appropriate birth announcements specifically Jewish made me smile . . .

"It only takes a bit of thought and a minimum of effort:

"Before our Peninah was due, we planned the announcement we would want, and contacted the printer. The envelopes to fit the size we had selected were addressed and stamped and waiting.

"When our adorable daughter was born, the Rabbi phoned in the vital statistics to the printer. The day she was named in the synagogue, the announcements were mailed.

"No rush . . . no bother . . . just happiness and satisfaction."

The card has the Hebrew words, "Todah L'El," which means: Thanks to God, and then reads: With Joyful Hearts and Thanksgiving unto God.

Rabbi and Mrs. Yaakov G. Rosenberg would like you to share in their happiness upon the birth of their daughter, Pessel Peninah.

Aug. 14th, 1950 Rosh Chodesh Elul 5710.

BAVARIA ASKED TO BAN SHECH'ITA

MUNICH, Germany — The government of Bavaria has been asked to prohibit kosher slaughtering of animals. A spokesman of the right wing Bavarian party in the state parliament described kosher butchering as torture of animals.

The first rabbi in the Western Hemisphere was Rabbi Isaac Aboab, Pernambuco, Brazil, 1642.

The National Jewish Post

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Friday, December 14, 1951

Calendar

Chanukah, first day, Dec. 14

Chanukah, last day, Dec. 15

Purim March 11

Passover, first day April 17

Passover, eighth day April 18

Shavuoth May 30

FREEDOM OF THE PRESS

WRITER SAYS TRACTORS WILL BRING MORE FOOD FOR ISRAEL THAN BONDS

• Editor, National Jewish Post.

The statement of Harold Glasser, chairman of the C.J.F.W.'s Overseas Institute, that only increased agriculture production can put the people of Israel on a permanent self-sustaining basis confirms the notion of some of us Americans who have been wondering just what is lacking over there.

Not only will a fully developed agriculture greatly help to make them less dependent upon aid from abroad, but it will help to solve some of the disturbing problems they are having with the neighboring Arab states.

A developed and well managed agricultural plant thruout Israel can be, and should be, and I believe, must be, a pilot plant for the agricultural development of the Arabian peninsula, and subsequent raising of the standard of living of the Arabs and the friendlier feelings towards the Jewish people that should ensue.

It seems to me that American Jews should be given more news about farming problems and mat-

ters in Israel. For instance, the U.S. Dept. of Agriculture soil expert, Mr. Walter Lowdermilk, has been there, giving his advice on the solution of their problem, but I do not recall seeing any reference to his presence there, or what he is trying to do for the Israelis, in your columns.

It may be that the food problem there can be solved in a comparatively short number of years, three to five, not thru the indirect raising of monies here, but the direct shipment of agricultural machinery, water pumps, drilling machinery, pipes, etc., from here.

It may be that the food problem can be greatly relieved even next year if a batch of those small garden tractors, such as the Rototiller, were rushed over there for use next spring, together with appropriate seeds. As your columns well indicate, the Jew is a stubborn individualist, and these individual tractors may make more real dirt fly and bring forth more food and good results than any bond plan can.

HARRY BAKER
St. Louis, Mo.

MRS. FALK HOPES EVERY MENORAH WILL HAVE ISRAEL-MADE CANDLES

• Editor, National Jewish Post:

Your readers will be glad to know, I'm sure, that this year there is a new way open to them to make their Chanukah celebrations even more beautiful and meaningful. Lovely, pale colored "Candles from Israel" are available for sale to their membership by children from synagogues and "Y" youth groups all over this country. No family should miss the real thrill of celebrating our heroic and miraculous past with these products of our people's heroic and miraculous present.

The endorsement of our efforts to make these "Candles from Israel" a way to enrich our children's experience of the religious festival has been given both by the Synagogue Council of America and by the National Jewish Youth Conference of the Jewish Welfare Board. It is, of course, a non-profit undertaking in which four-fifths of the sale price goes back to Israel and one-fifth is kept by the children to use for their own self-selected charity gifts.

If any synagogues or youth groups wish to join in this happy task of encouraging the widespread observance of Chanukah with "Candles from Israel," with its attendant benefit of much needed dollars going to Israel, as well as having the satisfaction of earning something for their own charitable gifts, there is still time. Mrs. Milton Steinberg and Miss Anita Warburg of the Israeli Gift Shop Service, at 55 W. 42nd St., New York City, have volunteered their personal help and facilities, as a public service, to forward the boxes of candles along with ideas on how to go about selling them. Write them direct for information.

Wishing you and all who read this a Happy Chanukah—and hopefully, one brightly lit with "Candles from Israel."

MRS. KATHARINE
SONNENBORN FALK
National Chairman,
Candles from Israel Drive

RABBI SAYS CHEYENNE, WY., JEWRY NOT FINANCIALLY BUT JEWISHLY RICH

• Editor, National Jewish Post:

In my perusal of your very splendid Jewish weekly I have noticed your frequent mention editorially and otherwise, of news relative to congregational activities in various parts of the country.

While I realize that most of the outstanding items of this kind originate in the larger and better known communities, I believe that we in this relatively little known community of Cheyenne have a story to convey which is worthy of public mention. It is the story of our new magnificent synagogue building which was consecrated publicly on Sunday last.

I might add that the Jewish population of this city consists of only 115 families and while these are virtually all members

of our congregation, we have no outstandingly wealthy Jews here. Financially, they belong by and large to the middle class category with a few in the upper middle class.

Other facts that you may find worthy of your attention are that this small Jewish community has been raising the sum of 75,000 dollars yearly for the past few years for its federated Jewish charities and it operates on a budget of \$20,000 for current religious and educational needs.

Ours is one of the few synagogues of its size in the country that has daily services morning and evening in addition to Saturday morning and Friday night services that are well attended.

RABBI MAX H. LEADER
Cheyenne, Wyoming

U.S. To Step-Up Aid-To-Israel Program

WASHINGTON (NJP)—The U.S. program of aid to Israel will be stepped up in view of Israel's urgent economic situation, Abba Eban, Israel Ambassador to the U.S., revealed this week.

Eban made his announcement following a conference with John D. Hickerson, Assistant Secretary of State for United Nations Affairs.

The technical and economic aid under the Mutual Assistance Act of 1951 is scheduled to begin within several days, according to the Ambassador.

Answers Old Question: Must Mark Chanukah

• Editor, National Jewish Post:

From year to year we discuss the same topic. Our national holiday Chanukah is approaching. How many of our Jewish homes celebrate this fine festival which reminds us of the heroic deeds of the Maccabees who fought bravely to restore our freedom and regained our national independence?

What a glorious picture of candles burning the eight days of the festival! Although simple, without decorations, the festival has a historical meaning to the Jew—the rededication of our Temple.

Let the Jewish homes be illumined with these candles, and above all rejoice the hearts of our children. The children must be taught the glorious history of Chanukah and of other Jewish holidays.

Their attention must be withdrawn from the Christmas celebrations, and impressed with the celebration of Chanukah. They should be given Chanukah presents, not Christmas presents.

The young generation should be instructed in the principles of Judaism, Jewish history and our Hebrew language. A Jewish atmosphere must reign within the Jewish home. The Sabbath candles and Chanukah candles will bring gladness, and brighten the hearts of our children.

The present generation are to be our Jewish leaders of the future!

ANNA GOLDBERG
Chicago, Ill.

New Arab-Israel War Improbable-McDonald

BROOKLINE, Mass. (NJP)—A man who should know declared this week that he sees no danger of "second round" fighting between Israel and the Arab nations.

Here to address a Bonds for Israel meeting, Dr. James G. McDonald, former U.S. Ambassador to Israel said that the Arabs "in the last war couldn't whip the Jews when the state was first getting started, so how could they expect to lick them now?"

Rabbi H Friedman Gets Milwaukee Pulpit

MILWAUKEE, Wisc. (NJP)—Rabbi Herbert A. Friedman of Temple Emanuel, Denver, Col., was elected Rabbi of Temple Emanuel B'nai Jeshurun here Sunday.

He has been the spiritual head of the Denver Reform temple since 1944 when he was appointed to the post on the recommendation of Rabbi Stephen S. Wise. Rabbi Friedman will assume his new position on March 1.



FRIEDMAN

Dr. Schmorak Resigns Saying Report Altered

JERUSALEM—Charging that the committee appointed by the Zionist General Council to study his report on corruption in Jewish Agency operations has been tampering with the report, Dr. E. Schmorak has announced his resignation as Jewish Agency comptroller.

The committee of three had been appointed to edit the report for its II brew style only. Another seven-member committee is studying the factual content of the report. The report and the Agency's reply are expected to be published shortly.

Dr. Schmorak said, "Although I felt that the three-man committee was illegally continuing its work after the (Zionist) Congress (when the report was presented), I agreed that it go over the Hebrew."

"But I could not agree with the committee's action in changing facts," he declared.

He had refused to cooperate with the committee despite several invitations to appear before it, and has rejected the Zionist Council's request to remain as Comptroller until the report is published.

Israel's TB Death Rate One Of Lowest In World

JERUSALEM—Israel has one of the world's lowest fatality rates from pulmonary tuberculosis, it was revealed by Dr. Y. Chasis, head of the Department of Tuberculosis of the Israel ministry of health.

He pointed to statistics showing that Israel had 10.5 tuberculosis deaths per hundred thousand population in 1950. He compared this with 36.5 in France in 1949 and 15.9 in the same year in Denmark, which has the lowest rate in Europe.

Dr. Chasis said scientific studies in Poland and the U. S. have led doctors to believe that the low fatality rate among Jews may be due to "centuries of crowded, ghetto-like living" which has given Jews partial immunity.

of tales about Jews, one of them "One of the Chosen" dealing with latent anti-Semitism among men of a high-class university.

A. S. Barnes' "The Official Encyclopedia of Baseball," by Hy Turkin and S. C. Thompson, contains the records of every Jewish major league player in history. There have been an amazing number of Jews, if you read the book carefully and take note of the real names of some of the players of the past.

Book Notes

By HAROLD U. RIBALOW

MEYER Levin's "The Golden Mountain," a retelling of Hasidic folk tales and long a collector's item, has been reissued by Behrman House.

William Styron's sensational first novel, "Lie Down in Darkness" revolves around a super-sensitive heroine, who has married an intellectual New York Jew who cannot save her from her destined fate.

"In the Absence of Angels," Hortense Calisher's collection of short stories, contains a number

Jewish Folk Songs

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TUMBA TUMBA

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THE RECORD RACK

KINOR, REENA CHANUKA RECORDS GOOD; ARZI OPENS TREASURELAND OF MUSIC

By JOSEPH GALE

CHANUKAH, the gay season when all wish to be children again, is upon us once more, and among records that have come in are some applicable to the time.

Kinor Records has issued a 10-inch disc called Chanukah Music Box, a collection of simple little songs for children, designed for their participation. It is charmingly sung by Shirley R. Cohen to piano accompaniment by Helen Schraeter, and is well-narrated by Eli Gamliel. The trick is to have small children listen to the record, then sing along and act out elementary movements.

We should like to see the idea expanded into a series of records with more detailed instruction to

the adults in the family. There is little of it here, and though the idea is easy to grasp, it should be set down in black and white, too, we think.

CHANUKAH in Song and Story is a 45-RPM record, one of the first we have seen, a production of the Reena Record Corp. In English and Hebrew, Albert H. Arkus tells the story of a Chanukah party, and Seymour Silbermintz sings some songs in illustration. One or two Kinor release numbers are to be found here—in a different musical setting, of course.

Like other Reena releases, this is a clean, uncluttered job that ought to appeal to the six-to-10-year-old youngster with a grounding in Hebrew. The story line is simple, yet embraces most of the symbols and rites of the holiday. Like the Kinor record, we are happy about this one, and recommend it to your children.

IT WOULD seem from the long-playing releases of Arzi Records that Hed Arzi, its moving light, is seriously attempting to take up where the Israel Music Foundation left off. If so, the artistic level is remarkably the same, as if one company was an extension of the other. Notwithstanding, the level of entertainment is high, and as a continuing picture of Israeli artists and music, it should by all means be encouraged and preserved.

In Song of Songs, Arzi presents Naomi Zuri, mezzo soprano, and the Jerusalem Broadcasting Symphony Orchestra conducted by Shabtai Petrushka in six Israeli horah songs and dances on Biblical themes, four of them settings to verses in Solomon's text, one a setting to a chapter from Exodus, and the last, a selection from Moed Katan. All were recorded in Israel.

They constitute the most revealing total example we have heard to date of the marriage of Western musical idiom to the cast of Oriental culture. The feeling of dancing girls, swishing skirts, tarbooshes, veiled faces, is almost visual. The composition are all excellent; in fact, they are so good and so alike that with few changes they might almost serve as a theme and variations. One has a conviction that here, indeed, is true Israel; not merely a Jewish state, but a timeless synthesis of Orient and Occident.

Naomi Zuri has a most pleasant voice, reminiscent of the flat, twangy bronze quality of Ziporah Cohen, her mezzo compatriot, but a good deal softer and lighter. She does not exert herself, however; or perhaps it's the Israeli sun. The numbers are sung with a curious lack of bounce, almost an indifference to the task. The orchestra, while adequate in accompaniment, sounds muffled and weak alone. We suspect recording technique and quality of recording materials had a lot to do with that.

Nevertheless, Arzi is to be complimented on investing resources in prying open what ought to be a treasure-land of new music.

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I THINK AS I PLEASE

YOU SAY MACEEVER I SAY MACEYEVEY,
LET'S CALL THE WHOLE THING OFF

By CARL ALPERT

THIS cold weather keeps most Staten Island ferry commuters indoors in the heated cabin, and only fresh air fiends and hardy souls venture to sit out on the hurricane deck and brave the elements. Without the competition of the herds I managed to obtain an outdoor seat the other day, and found myself next to two Staten Island characters, Zalman and Morton, whose comments and observations I have heard and reported on previous occasions.

While ostensibly burying my nose in The New York Times I perked my ears for the sage opinions of the two. Much to my delight I found that in common with all acute students of the Jewish community they were engaged in a discussion centering about the MacIver Report. Never having read the Report, my scanty knowledge of its contents has been gleaned only from the partisan views expressed in the press. I turned up my collar, rustled a page of The Times and settled back to listen.



ALPERT

THERE'S no doubt about it," Morton was saying. "MacIver (he pronounced it Mac-Eyever) is an anti-Semite at heart. His record shows that long ago he once attacked the Jews. And now he urges us to assimilate—in a polite way, of course."

"That's nonsense," retorted Zalman. "MacIver (he pronounced it Mac-Eyever) is a friend of ours. The trouble is some of our organizations don't have sense enough to take good advice when it's offered."

"Meaning who?" asked Morton.

"Meaning B'nai B'rith for one," replied Zalman, knowing that he was sure to provoke a blast in return. "Isn't B'nai B'rith against the Report?"

"Sure it is," responded his friend. "If we do as Mac-Eyever says we'll fold up the Anti-Defamation League—and then see where you are! Anti-Semites will take over the country within five years!"

"The trouble with you, Morton, is that you're too touchy. You never can take criticism. Remember we once settled that matter of B'nai B'rith's attitude toward Zionism before Israel was established."

"Don't bring that up again," Morton warned. "We're talking about this report. Zionism's got

nothing to do with it."

"It certainly has. Mac-Eyever studied the American scene and didn't have one word of criticism to make of the Zionist movement. How's that for a clean record?"

"That's because he was concerned only with organizations which have a future in America. He ignored Zionism completely because it is considered dead already!"

IT WAS Zalman's turn to bristle. "You've got it all wrong. Mac-Eyever's report advises American Jews that the whole good will program is being handled wrong. He's a goy, and he ought to know better than than us how to promote tolerance among other goyim."

"But he has no right to interfere in our internal affairs, has he?"

Zalman thought he had a point and elung to it, tenaciously. "And what's more," he went on, "Mac-Eyever says Jewish defense agencies are duplicating and overlapping and wasting a lot of money."

MORTON'S voice rose shrilly in reply, almost drowning out the whistle of the ferry as it passed Governor's Island. "Waste of money!" he sputtered. "You—you Zionists should be the last to talk about that. There's a U.J.A. and a Z.O.A. and a J.N.F. and a U.J.A. and a Keren Hayesod and goodness knows how many more, all duplicating overhead and offices and activity. What we need is a good Mac-Eyever report of the Zionist scene. You'd see how quickly you Zionists would reject it."

"You're just saying that because B'nai B'rith is so touchy about it. And by the way, do you have a copy of the Mac-Eyever Report home?"

"To tell the truth, Zalman, I don't. I haven't read it."

"I'll be honest with you—I haven't either. And what's more I don't know anybody who has."

"Everybody talks about the report like experts, and I don't know anybody who has seen a copy of it."

"Do you know what, Morton? I don't think the experts know any more about it than we do. Let's go."

THE two rose and made their way to the front of the ferry as it nosed into the slip at the Battery. I followed at a discreet distance, but could hear no more. Through my mind there went the refrain of a one popular song:

"Mac-Eyever, Mac-Eyever, let's call the whole thing off!"

NAMES IN THE NEWS

Rabbi Says Reason U.S. Jews Don't Assimilate
Is They Can Live Like 'Goy', St'll Be 'Good Jew'

A NEW reason why U.S. Jews do not assimilate was offered this week by Rabbi S. M. Neches, of Los Angeles, in the B'nai B'rith Bulletin of that city. "Jews in America do not turn to 'shmad,' conversion, for the simple reason that they can live like the goy and still be accepted as a good Jew in the synagogue and in the temple; get a 'maffir' in the synagogue or honored with board membership in the temple."

Rabbi Neches, who has occupied pulpits in many parts of the U. S. and who was warned about the irreligion of the Jews of the U. S. when he arrived here from Palestine 40 years ago, divided the Jews of the U. S. into five classifications:

1. Jews opposed to Judaism.
2. Jews passive to Judaism.
3. So-called Orthodox Jews.
4. So-called Reform Jews.
5. So-called Traditional or Conservative Jews.

The last three, he said he designated "so-called" because he was convinced that they merely take on labels. With most, he concluded, it is a matter of habit, or style, or comfort, or keeping up with their supposed part in "society."

Rabbis At Non-Kosher Banquets

THE THORNY problem of what the rabbi should do when invited to deliver the invocation or benediction over a non-kosher banquet was solved for at least one rabbi this week. Writing in his bulletin of his Congregation Anshe Israel, Rabbi Marcus Breger asked the organizations not to "invite the rabbi to a non-kosher dinner." "The organizations are Jewish, the speeches held after the meal usually exhort the ideals of Judaism, Jewish traditions are bragged about, in short everything Jewish (even the menu like gefillte fish and similar dishes) is present except Jewishness itself," he wrote. "As long as we traditional or Conservative rabbis who have not broken with Jewish observances are seated at the head of the table, common decency would require the Jewish organization to arrange to kosher dinnes. Otherwise the invocation or benediction would not be a 'kiddush ha-shem' but a 'chillul ha-shem,' not a sanctification, but a desecration of the name of the Lord."

Rabbi Speaks Up, Gets Support

RABBI Jeremiah Cohen may be wondering lately why he didn't speak out boldly when he suggested in a whisper to Sam Rothberg of Peoria, Ill., the need for a school building for his Temple Beth Judah of Logan, in Philadelphia. The mere whisper brought a spontaneous \$20,000 gift from the wiskey tycoon in honor of his parents. Mr. and Mrs. Morris Rothberg. This led to spontaneous contribu-

tions from other guests to make the total \$30,000, according to The Philadelphia Jewish Times. Mr. Rothberg had come to Philadelphia, his former home, to take part in ceremonies honoring his father who is president of the congregation, and others for their work and contributions to the institution.

With People

IF Chicago synagogues and churches complain about lack of attendance, it is not the fault of Milton Bronstein, local cab driver. The World War II vet who drives his own cab, is currently conducting a one man drive for religion, and he invites all comers to a free ride to their place of worship. Saturdays and Sundays he is out cruising, his cab flying the legend "Believe in God and Pray for Peace—Ride Free to Your Place of Worship" . . . \$500,000 worth of Israel Bonds were sold in Los Angeles as special tribute to Charles Brown on his 60th birthday . . . Lessing Rosenwald, president of the American Council for Judaism, has presented 2,000 rare first editions of Scientific works to the Institute of Advanced Studies of Princeton University.

Deaths

J. EDWARD Bromberg, noted character actor of stage and screen, died in London last week at 47 . . . Harris Nussbaum, president of the Beth Hakenesses Hachodosh Synagogue and founder of the Kashruth Association in Rochester N. Y., died at 79 . . . Samson Matthew, founder and president of the Albany Park Day School in Chicago, died at 50 . . . Herman Steinschreiber, Yonkers, N. Y., former president of the Oheb Zedek Congregation and one of the first directors of the Jewish Community Center, died at 71 . . . Max Lazerson, New York City, Labor Zionist leader, lecturer at Columbia University, author of books in Yiddish and English, died at 64.

With the Rabbis

RABBI and Mrs. Israel Miller, of New York announce the birth of a daughter, Deborah Leah . . . Rabbi Jacob Hochman has been elected spiritual leader of Temple Beth Shalom, Roselyn Heights, N. Y. . . A son, Mayer Labe, was born to Rabbi and Mrs. Leon Katz of Passaic, N. J.

Rabbi Bernard H. Walfish, formerly associated with the Jewish Center of Stamford, Conn., has been named spiritual leader of the Keneseth Israel Synagogue, Minneapolis, Minn. . . Rabbi Bernard S. Raskas has been elected assistant rabbi to Rabbi Herman M. Cohen at the Temple of Aaron, St. Paul, Minn. . . Rabbi Zvi Klein of Detroit, Mich., was recently married to Miss Goldie Hollander, daughter of Mr. and Mrs. Abraham Hollander of New York City . . . Rabbi and Mrs. M. Benjamin Silman of Duluth, Minn., announce the birth of a son on Nov. 9th . . . Rabbi

and Mrs. Samuel Bloom of Amsterdam, N. Y., announce the birth of a daughter, Linda Sharon . . . Daniel Jonathan, son of Rabbi and Mrs. Benjamin Englander of Irvington, N. J., became bar mitzvah this week.

Rabbi Chaim Lipschitz of Philadelphia has been named executive director of the Rabbinical Alliance of America, organization of 250 young Orthodox rabbis . . . Rabbi and Mrs. Gilbert Klaperman of Cedarhurst, N. Y., announce the birth of a daughter . . . Rabbi Chaim Goldin, formerly of Boston and Washington, D.C., is new spiritual leader at Beth Joseph Center, Rochester, N. Y. . . Mr. and Mrs. Harry Weiner of Winthrop, Mass., announce the marriage of their daughter, Ruth Lorraine, to Rabbi Leonard Small of Cortland, N. Y. . . Rabbi Hillel Silverman, son of Rabbi and Mrs. Morris Silverman of Hartford, Conn., has entered the U. S. Navy as a lieutenant.

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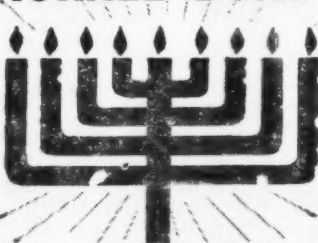
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Council For Judaism Ready To Quit Says Rosenwald If Committee Acts

By ALFRED BADER

National Jewish Post Correspondent

MILWAUKEE, Wisc. (NJP)—An offer to disband the American Council for Judaism was made here by Lessing Rosenwald, president of the anti-Zionist organization.

The offer was a contingent one, however.

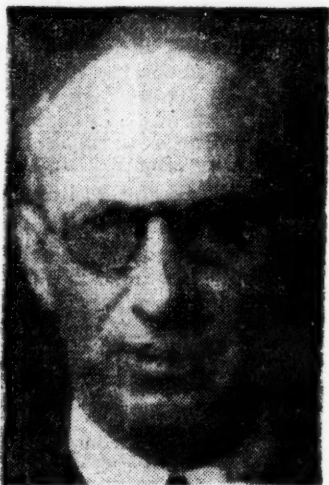
First the American Jewish Committee must implement its recent resolutions passed at the Chicago meeting of its executive committee.

(The resolution asserted that U. S. Jews were not in exile, opposed the granting of political status to the Jewish Agency, opposed a large-scale halutzit (pioneering) movement among U. S. Jewish youth, and opposed the use of non-Americans in educational programs for the U. S. Jewish community (NJP, Oct. 19, 1951).

Enthusiastic about the AJCommittee's resolution, Rosenwald said that it was closer to the aims of the Council than any resolutions passed by the Committee since its inception.

HAILS COMMITTEE ACTION

"If, as and when the Committee implements these resolutions which parallel the principles of the Council, the Council will collaborate," he offered. "If it (the Council) is wise, it will merge with the Committee, or it will go



ROSENWALD
To Disband, If

out of existence altogether."

Rosenwald's words indicated that he had some doubts about the AJCommittee's intention to carry out the steps embodied in the Chicago resolution.

An audience of about 200 heard Mr. Rosenwald and Rabbi Elmer Berger, the Council's executive director.

The Milwaukee Journal, local daily paper, quoted Rosenwald as asserting that he saw no basis for any Jewish organization—even the Jewish War Veterans—in which members have things in common with persons outside the group.

When Jews set themselves apart in anything but religion, they may arouse anti-Semitism, the paper said Rosenwald asserted.

NO JEWISH CULTURE

Rabbi Berger told the meeting that in all his years in the rabbinate, he had not found such a thing as a separate Jewish culture, only a Jewish religion. Jews have always retained the culture of the country in which they lived, he emphasized.

Describing the growth of Jewish nationalism in the U. S. Rabbi Berger said that twenty-five years ago many Jews wanted to be accepted as individuals with "nothing different but their religion." He called for "moral indignation" against the decline in relations of Jews with the non-Jewish community.

The former Flint, Mich., rabbi said the Council is "not opposed to the state of Israel. But we are concerned with the transplantation of Israelism under guise of supporting culture instead of political aims."

Rosenwald centered his attack on the action of the recent World Zionist Congress in Jerusalem, which he said characterized American Jews as "exile-Jews." He asserted that the American delegates reluctantly agreed to the resolutions.

MACIVER, FORRESTAL LAUDED

He declared that the ideology of Prof. MacIver as expressed in the findings on Jewish civic defense work bore out the views of the Council. He made the same point about the Forrestal diaries and the Council's position on Israel.

Turning towards anti-Semitism in the U. S., Rosenwald

Strike Spreads To U.S.; Settlement May be Near

NEW YORK (NJP)—The International Longshoremen's Union and National Maritime Union this week agreed to a request from Histadrut not to support the month-old Israeli ship-

ping strike.

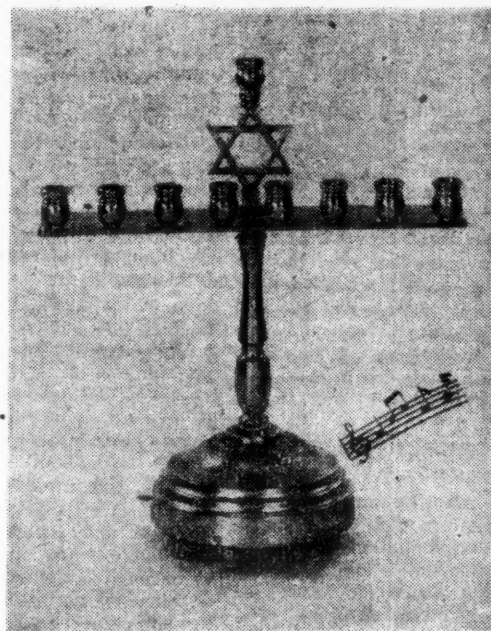
The strike had spread to American ports, with crewmen of an Israeli ship docked in New Orleans having voted to strike. In Israel, meanwhile, delegates of the striking seamen last week voted to subordinate their union to the decisions of the Histadrut.

The delegation, however, asked Histadrut for assurance that no reprisals would be taken against the strikers. Release of strikers who had been conscripted for military service was also requested.

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